A U M

Let the immortal depth of the Soul be predominant; but all the eyes
Extend upward.
Stoop not down to the dark World,
Beneath which continually lies a faithless depth and Hades;
Dark all over, squalid, delighting in Images unintelligible,
Precipitous, craggy—a Depth always rolling,
Always espousing an opaque, idle, breathless body,
And the light-hating world and the winding currents
By which many things are swallowed up.

—*Zoroastrian Oracles.*

THEOSOPHY

Vol. VIII JULY, 1920 No. 9

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THE THEOSOPHICAL MOVEMENT*

CHAPTER VI.

WE have endeavored to place before the reader the circumstances surrounding the preliminary investigation and report of the Committee of the Society for Psychical Research on the Theosophical phenomena. That report was published in December, 1884, but drawn up in the midst of the excitement occasioned by the Coulomb accusations and the missionary attacks in the September and succeeding numbers of the *Christian College Magazine* of Madras, India.

Immediately the charges were cabled to England Madame Blavatsky took steps to protect the good name of the Theosophical Society. On September 27 she handed to Colonel Olcott as President her resignation as Corresponding Secretary, but under pressure from leading members of the London Lodge Col. Olcott refused to accept her withdrawal. At the same time H. P. B. addressed a letter to the London *Times* which was published in that paper in its issue of October 9. The letter follows:

"Sir,—With reference to the alleged exposure at Madras of a dishonourable conspiracy between myself and two persons of the name of Coulomb to deceive the public with occult phenomena, I have to say that the letters purporting to have been written by me are certainly not mine. Sentences here and there I recognise, taken from old notes of mine on different matters, but they are mingled with interpolations that entirely pervert their meaning. With these exceptions the whole of the letters are a fabrication.

*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

"The fabricators must have been grossly ignorant of Indian affairs, since they make me speak of a 'Maharajah of Lahore,' when every Indian schoolboy knows that no such person exists.

"With regard to the suggestion that I attempted to promote the 'financial prosperity' of the Theosophical Society by means of occult phenomena, I say that I have never at any time received, or attempted to obtain, from any person any money either for myself or for the Society by any such means. I defy anyone to come forward and prove the contrary. Such money as I have received has been earned by literary work of my own, and these earnings, and what remained of my inherited property when I went to India, have been devoted to the Theosophical Society. I am a poorer woman to-day than I was when, with others, I founded the Society.—Your obedient Servant, H. P. Blavatsky."

On October 23, the *Pall Mall Gazette* published a long interview with H. P. B. in which her denial of the authorship of the letters attributed to her by the Coulombs is reiterated, the facts of the Coulombs' bad faith given, and attention called to the further fact that two letters attributed by the Coulombs to General Morgan and Mr. Sassoon had already been conclusively proved to be forgeries.

On the opposing side the attack was pressed with vigor and all possible capital made of the Coulomb accusations, with, of course, a renewal of every old and exploded charge against H. P. B., her teachings, and her Society. The Christian sects, the Spiritualist publications, the space writers in the daily press to whom any sensation was so much material for "copy," regardless of the merits of the case, all joined in the fray.

Immediate preparations were made by the Founders to return to India. Colonel Olcott arrived at headquarters in November. H. P. B. stopped off in Egypt to obtain information in regard to the Coulombs and did not reach India till December. On her arrival she was met and presented with an Address signed by some three hundred of the native students of the Christian College, expressing gratitude for what she had done for India, and disclaiming any part or sympathy in the attacks of the *Christian College Magazine*.

The Convention of the Society in India met at headquarters near the end of December. From the first H. P. B. had insisted that the Coulombs and the proprietors of the *Christian College Magazine* must be met in Court by legal proceedings for libel. The good name of the Society, the *bona fides* of her teachings, she declared, were wrapped up in the assaults made upon her own reputation, and if her good name were destroyed both the Society and Theosophy would suffer irreparable injury. For herself, she avowed, she cared nothing personally, but the fierce onset was in reality directed against her work, and that work could not be separated in the public mind from herself as its leading exponent. To destroy the one was to inflict disaster on the other.

Colonel Olcott was between Scylla and Charybdis, both in himself and in relation to the Society to which he was wholly devoted. On the one hand he had come to regard H. P. B. as, in the final analysis, neither herself an Adept nor the trusted Chela of the Masters, but a *medium* used by the Masters for certain work in default of a better instrument. His long experience in Spiritualism had convinced him that mediums were irresponsible, equally open to adverse as to good influences. His close and long personal friendship and spiritualistic relations with W. Stainton Moses and C. C. Massey, both of whom believed H. P. B. to be a "medium", and who were convinced that H. P. B. had been the agency both for genuine and spurious phenomena, undoubtedly affected him powerfully. His relations with Mr. Sinnett were concordant in Theosophical views, and he knew that Mr. Sinnett had similar ideas to his own regarding the nature of H. P. B. On his return to India he found that Mr. A. O. Hume, formerly a responsible Government official and, next to Mr. Sinnett, the most influential friend of the Society in India, had become infected with doubts and suspicions and believed that, while some of H. P. B.'s phenomena were undoubtedly genuine, others had been produced by collusion with the Coulombs. Col. Olcott speedily found, also, that the more prominent Hindu members of the Society, while willing to speak politely in favor of H. P. B., were a unit in opposition to legal proceedings in which religious convictions and subjects sacred to them would be dragged in the mire of merciless treatment by the defendants' attorneys in an alien Court. On every hand he was urged to consider that psychical powers and principles could only be proved by actual production of phenomena in Court—a thing forbidden alike by their religious training and the rules of Occultism. Others argued that a judgment, even if obtained, would be valueless before the world, since the mischief was already done; those who believed the phenomena fraudulent would still think so, judgment or no judgment; those who believed them genuine would continue to hold that view if the matter were allowed to drop; while an adverse judgment would forever brand H. P. B. and destroy the Society beyond any hope of resuscitation.

But H. P. B. stood firm for legal prosecution of the defamers, declaring her faith in Masters and her own innocence; that They would not countenance disloyalty and ingratitude, and that, if worst came to worst, it were better for the Theosophists to be destroyed fighting for what they held to be true than to live on by an inglorious and ignominious evasion of the issues raised. Torn by his fears and doubts Olcott took what was doubtless to him the only possible road. He proposed a compromise which was in effect a betrayal: he demanded that H. P. B. place the matter in the hands of the Convention and abide by its decision; threatening, if this were not done, that he himself and the others with him would abandon the Society and leave it to its fate. H. P. B. acceded to the demand made. Accordingly, at the Convention a Committee

was appointed, and this Committee unanimously reported as follows:

"Resolved—That the letters published in the *Christian College Magazine* under the heading 'Collapse of Koot Hoomi' are only a pretext to injure the cause of Theosophy; and as these letters necessarily appear absurd to those who are acquainted with our philosophy and facts, and as those who are not acquainted with those facts could not have their opinion changed, even by a judicial verdict given in favour of Madame Blavatsky, therefore it is the unanimous opinion of this Committee that Madame Blavatsky should not prosecute her defamers in a Court of Law."

The report of the Committee was unanimously adopted by the convention. This action was received by the Indian press and that wedded to sectarian interests with prolonged jeers and contumely leveled against H. P. B., her followers and her Society. By the great majority of public journals and intelligent minds it was considered to be the tacit admission by Theosophists that the Coulomb charges were true.

The blow was well-nigh mortal to the body of H. P. B. Defenseless and undefended, her life was despaired of by her physician. During the succeeding three months she was rarely able to leave her bed. Finally, toward the end of March, yielding to the solicitations of the few who still remained devotedly loyal to her, she prepared to leave India and go to Europe. On the 21st March she addressed a formal letter to the General Council, once more tendering her resignation as Corresponding Secretary, and closing her communication with these words:

"I leave with you, one and all, and to every one of my friends and sympathizers, my loving farewell. Should this be my last word, I would implore you all, as you have regard for the welfare of mankind and your own Karma, to be true to the Society and not to permit it to be overthrown by the enemy. Fraternally and ever yours—in life or death. H. P. Blavatsky."

Her resignation was accepted by the Council with fulsome compliments, even as the cowardly action of the convention and its Committee had been accompanied with brave words.

Richard Hodgson, chosen by the Society for Psychical Research to continue in India the investigations begun in England, arrived at headquarters in December, passed three months in pursuing his inquiries and returned to England in April, 1885. He was, therefore, present in India during all the typhoons of fierce attack and all the period of wavering defense. He witnessed the bold confidence of the accusers and observed the timid, the cautious, the doubting and fearing attitude and actions of Col. Olcott and other leading Theosophists. Had there been no other influences at work upon his mind, these alone, we think, would have been more than ample to persuade him that Theosophy, the Theosophical Society, the "Adept Brothers" and their teachings were, with the phenomena of H. P. B., nothing but a vast hoax devised and perpetrated for some secret purpose.

Mr. Hodgson's report of his investigations was submitted to the Committee of the S. P. R., by them endorsed, and at the General Meeting of the Society on June 24, 1885, Professor Sidgwick of the Committee read its Conclusions. Certain difficulties developing, the ensuing six months were spent by Mr. Hodgson in revising and revamping his report. In the interval it became common knowledge that the report of the Committee and the S. P. R. would be entirely adverse to the Theosophical phenomena. As in the Coulomb case, the machinery of assault was prepared in secresy and silence. No opportunity was given the Theosophists to inspect Mr. Hodgson's report, no chance offered for correction, criticism, objection or counter statement, while during all the long interval the most injurious damage was being inflicted through the public knowledge of what the findings would be, and while the Theosophists could only await the production of charges of whose essential nature they knew nothing and to which, therefore, no reply was possible.

The Conclusions of the Committee and the full text of Mr. Hodgson's report were finally embodied in the *Proceedings* of the S. P. R., volume III, pages 201-400, issued in December, 1885, more than eighteen months after the investigation was begun, more than a year subsequent to the preliminary report, more than six months after Mr. Hodgson's return from India.

The essential conclusions of the Committee are embodied in the following extracts:

"After carefully weighing all the evidence before them, the Committee unanimously arrived at the following conclusions:

"(1) That of the letters put forward by Madame Coulomb, all those, at least, which the Committee have had the opportunity of themselves examining, and of submitting to the judgment of experts, are undoubtedly written by Madame Blavatsky; and suffice to prove that she has been engaged in a long-continued combination with other persons to produce by ordinary means a series of apparent marvels for the support of the Theosophic movement.

"(2) That, in particular, the Shrine at Adyar, through which letters, purporting to come from Mahatmas were received, was elaborately arranged with a view to the secret insertion of letters and other objects through a sliding panel at the back, and regularly used for this purpose by Madame Blavatsky or her agents.

"(3) That there is in consequence a very strong general presumption that all the marvellous narratives put forward as evidence of the existence and occult power of the Mahatmas are to be explained as due either (*a*) to deliberate deception carried out by or at the instigation of Madame Blavatsky, or (*b*) to spontaneous illusion, or hallucination, or unconscious misrepresentation or invention on the part of the witnesses.

"(4) That after examining Mr. Hodgson's report of the results of his personal inquiries, they are of the opinion that the testimony to these marvels is in no case sufficient, taking amount

and character together, to resist the force of the general presumption above mentioned.

"Accordingly, they think it would be a waste of time to prolong the investigation." And with reference to Madame Blavatsky herself, the Committee say, "For our own part, we regard her neither as the mouthpiece of hidden seers, nor as a mere vulgar adventuress; we think that she has achieved a title to permanent remembrance as one of the most accomplished, ingenious, and interesting imposters in history."

The preliminary and final reports of the Committee should be taken together. The former is to be found only in private collections and a few large libraries, but the *Proceedings,* volume III, of the Society for Psychical Research, may be consulted in nearly every library of any consequence in England and America. Every student of Theosophical history ought to read, digest and collate this report for himself. Such a careful and first-hand examination and comparison will prove to him as nothing else can the facts and lessons that we can only briefly indicate.

The miscarriages of justice are frequent even in controversies involving only ordinary physical events, and where surrounded and safeguarded by all the jurisprudence, principles and practice embodying the accumulated experience of the race in the determination of moot and disputed issues. How much greater, then, the risk of mistaken or false judgment in cases not so protected, and where the matters to be decided not only do not lie within the general experience of the race, but by most men are believed to be impossible and therefore incredible; where the very facts themselves to be investigated, as well as the laws and principles by virtue of which alone their possibility can be assumed, lie outside the knowledge or experience of the investigators themselves, and where it is recognized that the admission or establishment of these laws, principles and phenomena will work a revolution in every department of human thought and action. Bearing these considerations and the concomitant circumstances in mind the real facts and the real issues may be understood from a study of the reports of the Society for Psychical Research alone.

In the first place, the investigation was entirely *ex parte.* The Committee laid out its own course of procedure, determined its own basis, admitted what it chose, rejected what it chose, reported what it chose of the evidence, subject to no supervision, no correction, no safeguards to insure impartiality, or afford redress if bias were exercised. It entered upon the investigation of its own volition, uninvited by the Theosophists or anyone else; of its own motion and decision it constituted itself court, judge and jury; at its pleasure it took upon itself the rôle of prosecutor without allowing or permitting to those it thus constituted defendants to its proceedings any right of cross-examination or rebuttal. That which began ostensibly as a mere inquiry into the extent of certain evidences available concerning the Theosophical phenomena degenerated into a criminal prosecution, in which a verdict of "guilty"

was pronounced upon H. P. Blavatsky, without a hearing, without appeal, without recourse for the victim. Had the Committee been a duly and legally constituted Court, its procedure would have been without a parallel in English history save in the "bloody assizes" of the infamous Jeffreys.

But in fact the Committee was that of a rival society whose objects, methods and purposes in the investigation of "the unexplained laws in nature and the psychical powers latent in man" were diametrically opposed to the objects and principles proclaimed by H. P. Blavatsky and the Theosophical Society for ten years preceding the investigation. The Society for Psychical Research was interested in phenomena solely and only as phenomena; was moved by mere scientific curiosity. It specifically disclaimed any interest in philosophical research, any concern in occult laws, any regard for the moral factor, in its equations. The Theosophical Society and H. P. B., on the contrary, specifically avowed the primary object of its existence was the moral factor of Universal Brotherhood, its second object the serious study and comparison of religions and philosophies, and its third object the investigation of *laws* and *powers* as yet unexplained and misunderstood; not phenomena at all, save as these might be incidental and illustrative.

These differences were recognized by the Committee. In the preliminary report it says: "Now we do not deny that good reasons may exist for the concealment either of persons or of processes from the knowledge even of honest and friendly inquirers. In all such matters our rule is to make no assumptions." Yet in the next sentences the Committee betrays its own animus, for it declares: "We do not say: 'You *ought* to show us your Teachers and explain your methods.' We only say: 'If your Teachers think it right to conceal themselves and their methods from us, we on our part feel it our duty to scrutinize all that *is* revealed with proportionate stringency.'" What is this but to say: We propose to investigate you for our own purposes; if you do not throw aside your own long-proclaimed objects, principles and moral rules, and submit yourselves freely and without reserve to our probing, your reticence will be counted as a presumption against you? Is it any wonder that the Committee announces: "We must remember that in psychical research we must be on our guard against men's highest instincts quite as much as their lowest?" And with regard to the two societies, the Committee say: "The difference between Theosophical Society and the Society for Psychical Research is here almost diametrical. The Society for Psychical Research exists merely as a machinery for investigation. . . . The Theosophical Society exists mainly to promulgate certain doctrines already formulated, those doctrines being supported by phenomena which are avowedly intended and adapted rather for the influencing of individual minds than for the wholesale instruction of the scientific world."

What the Committee's attitude was in regard to the *moral factor,* we have already seen; its attitude toward the "certain doc-

trines already formulated" for the promulgation of which the Theosophical Society "mainly exists" may be shown by quotations from its own reports. In the preliminary report the statement is made, "The Theosophical Society was founded . . . for certain philanthropic and literary purposes, with which we are not now concerned." In the final report the statement is made: "The Theosophical Society was founded *ostensibly* for certain philanthropic and literary purposes . . . with these doctrines (or so-called 'Wisdom-religion') the Committee have, of course, no concern." It should be understood in connection with the use of the word "ostensibly" above, that not a shred of evidence is introduced or claimed to be introduced that the Theosophical Society ever had any other objects than its proclaimed ones.

The Committee took enough note of the Theosophical doctrines to recognize at the beginning their enormous import: "The teaching . . . comprises a cosmogony, a philosophy, a religion. With the value of this teaching *per se* we are not at present concerned. BUT IT IS OBVIOUS THAT WERE IT WIDELY ACCEPTED A GREAT CHANGE WOULD BE INDUCED IN HUMAN THOUGHT IN ALMOST EVERY DEPARTMENT. TO TAKE ONE POINT ONLY, THE SPIRITUAL AND INTELLECTUAL RELATIONSHIP OF EAST TO WEST WOULD BE FOR THE TIME IN GREAT MEASURE REVERSED. *'Ex Oriente Lux'* WOULD BE MORE THAN A METAPHOR AND A MEMORY; IT WOULD BE THE EXPRESSION OF ACTUAL CONTEMPORARY FACT."

Why was the Committee "not at present concerned" nor concerned subsequently in "the value of this teaching?" Was it because the West or the Committee already possessed abundant, clear and verifiable knowledge either as to the existence of superphysical phenomena or the laws and processes by which such phenomena are produced? Here is what was proclaimed in the prospectus of the S. P. R. in 1882: "The founders of this Society fully recognize the exceptional difficulties which surround this branch of research; but they nevertheless hope that by patient and systematic effort some results of permanent value may be attained." And the Committee itself admits in the preliminary report that the evidence for these phenomena "is of a kind which it is peculiarly difficult to disentangle or to evaluate. The claims advanced are so enormous, and the lines of testimony converge and inosculate in a manner so perplexing that it is almost equally hard to say what statements are to be accepted, and what inferences as to other statements are to be drawn from the acceptance of any." To have concerned itself seriously with Madame Blavatsky's teachings, to have investigated and studied the principles and processes she inculcated would have called first of all for rigid moral discipline, for a self-sacrificing devotion that no member of the Committee had any zest for; would have required them also to do as Madame Blavatsky and her *chelas* had done—to brave all for the sake of proclaiming unpopular truths: to become her followers and emulators, with no other reward than calumny and misunderstanding. There was advertising value in "investigating" H. P. B. and her phe-

nomena; immediate and safe profit and advantage in arguing such opinions and speculations as accorded with their own preconceptions and theories and not in direct opposition to the "cosmogony, philosophy and religion" of the times, nor counter to prevailing ideas of the complete superiority of "the spiritual and intellectual relationship" of the *West* to the East. The Committee had no appetite in a direction that *might* result in making *"ex oriente lux"* something more than "a metaphor and a memory." What other rational inferences can be drawn from the Committee's own statements?

Realizing that the whole investigation was *ex parte,* and a farce as well, because it refused to enter into any study of the stated principles under which the phenomena were possible, the next question is concerned with the competency of the Committee in any event to inquire into the Theosophical phenomena or weigh the value of the evidence amassed.

The whole history of spiritualistic and allied phenomena without exception shows that the occurrences are *involuntary* on the part of the *medium,* both as regards their production and control, and that their rationale and processes are not understood either by mediums or investigators. On the other hand, absolutely every iota of evidence amassed by the Committee shows that the Theosophical phenomena were *voluntary,* that is, consciously produced and consciously controlled by the operators, and those operators themselves claimed that the explanation of laws and processes could be acquired through the Theosophical teachings and the Mahatmas alone. Nevertheless, the Committee and Mr. Hodgson steadfastly took the position that the Theosophical phenomena were of the same character as spiritualistic manifestations, and were to be approached in the same way. Although the phenomena were admittedly *metaphysical* in causation, the Committee used only physical means of investigation, and rejected every hypothesis other than physical to explain them. Although in the preliminary report it was aware of the Coulomb accusations in regard to phenomena in India, of the "Kiddle incident" in connection with one of the "letters" in the "Occult World," and of the nature of Mr. Massey's "private evidence" in regard to another "occult letter", yet the testimony to numerous other phenomena was so overwhelming, so unquestioned, that the Committee say it is "impossible to avoid one or other of two alternative conclusions:—Either that some of phenomena recorded are genuine, or that other persons of good standing in society, and with characters to lose, have taken part in deliberate imposture." In the final report not a scintilla of evidence can be found to controvert this testimony, nor to impeach the "persons of good standing in society, and with characters to lose." They, at least, are not charged with having "taken part in deliberate imposture." How, then, does the Committee explain the phenomena so overwhelmingly testified to? It says they were due "to spontaneous illusion, or hallucination, or unconscious misrepresentation or invention on the part of the witnesses." For this whole-

sale "explanation", *nota bene,* not one particle of evidence is introduced or pretended to be introduced. It rests unequivocally, nakedly and unashamedly on the *ipse dixit* of the Committee; its only support their theories and speculations to account for phenomena that cannot otherwise be done away with. Where was the "spontaneous illusion, or hallucination, or unconscious misrepresentation or invention" then—"on the part of the witnesses," or on the part of the Committee and Mr. Hodgson?

It remains to be stated that not a single member of the Committee nor Mr. Hodgson were able themselves to produce any phenomena, nor were witness of any of the Theosophical phenomena. Nor did they claim for themselves any knowledge of their own as to how such phenomena could or could not be produced. All that they set out to do was to secure the testimony of witnesses who had seen phenomena. The two reports show that with the single exception of the accusations of the Coulombs not a witness of the more than one hundred whose testimony was obtained, but testified unequivocally and positively to the occurrence of phenomena of which he was witness under circumstances that for him precluded any other conclusion but that the phenomena were genuine. So much for the competency of the Committee to adjudge the *facts* as testified to.

Upon what, then, did the Committee rely for its conclusions? Upon the Coulombs; upon the "Kiddle incident;" upon Mr. Massey's "private evidence;" upon the "expert opinions" of Mr. Netherclift and Mr. Sims on handwritings; on the "opinions" of Mr. Hodgson and others. The Coulombs and their charges have already been discussed. By their own story they were knaves, cheats and extortioners, "accomplices" with plainly evident evil motives, whose story had no independent corroboration whatever outside the suspicions of Mr. Hodgson and others, and which was denied point-blank by H. P. B., contradicted point-blank by the testimony of scores of actual independent witnesses and investigators. The "Kiddle incident" has been given, and whatever opinion may be formed in regard to it, there is no evidence whatever of fraud in connection with it, or of any bad faith on the part of Mr. Sinnett or H. P. B. or any other Theosophist. Mr. Massey's "private evidence" is given at page 397 of the report and anyone who reads it can determine for himself that, whatever of the mysterious and the unexplained there may be in connection with the matter, there is no *evidence* whatever of any fraud on H. P. B.'s part. As in many, many other cases, something occurred which Mr. Massey could not understand; his suspicions were aroused; H. P. B. denied absolutely any wrong-doing, but refused as absolutely to explain the mystery; hence she was "guilty."

Mr. Hodgson and the Committee reached the conclusion that the "Mahatma letters" to Mr. Sinnett and others were in fact written by Madame Blavatsky—a conclusion or suspicion only, be it noted. To fortify this opinion some of the letters were submitted to Mr. Sims of the British museum and to Mr. F. G. Netherclift,

a London handwriting expert, along with samples of the writing of H. P. B. *In the first instance both Mr. Netherclift and Mr. Sims independently reached the conclusion that the "Mahatma letters" were NOT written by H. P. B.* This is one of the "certain difficulties" already spoken of as confronting Mr. Hodgson and the Committee. For if the "Mahatma letters" were *not* written by H. P. B., *who wrote them?* After his return to England, therefore, Mr. Hodgson found himself in a quandary on this phase of his report. He thereupon took the matter up again with the experts, and agreeably they reversed their opinion and decided that the "letters" *were* written by H. P. B.! Incredible as this may appear it is the fact as derived from the report itself. One who is at all familiar with the course of "expert testimony" as to handwriting knows that, at best, such testimony is but opinion, and often erroneous, even where not formed to suit the desires of the client.

The earliest known "Mahatma letter" was one handed to Madame Fadeef, aunt of H. P. B. and widow of a well-known Russian General, in 1870, long before H. P. B. was known in the world, and long before the formation of the Theosophical Society. According to the written testimony of Madame Fadeef, whose good character no one questioned, the letter was handed to her in Russia by an Oriental who *vanished before her eyes.* She stated that, at the time, H. P. B. had been absent for years, no one of the family knew of her whereabouts, all their inquiries had come to naught, and they were ready to believe her dead when the letter relieved their anxieties by saying that she was in the care of the Mahatmas and would rejoin her family within eighteen months. With regard to this first Mahatmic letter, Professor F. W. H. Myers of the Committee certified as follows in the preliminary report: "I have seen this letter, which certainly appears to be in the K. H. (Mahatma) handwriting. F. W. H. M." Can anyone suppose that this Mahatma letter, written to relieve the pressing anxieties of loved and loving relatives, was "due to deliberate deception carried out by or at the instigation of Madame Blavatsky?" *If not, how account for it and the other Mahatma letters being in the same handwriting?*

Remains one more question for consideration: that of the "moral factor" of *motive.* The influences affecting the motives and conduct of the Committee, Mr. Hodgson, the Coulombs and others, have been indicated. In every case preconceptions, ignorance of occult laws and processes, mysterious circumstances which they could not understand and which H. P. B. refused to elucidate, the baffling nature of the phenomena, self-interest, popular and sectarian pressures and prejudices, all combined to create uncertainties, doubts, suspicions, conjectures and inferences of fraud and deception. The *evidence,* that which was actually testified to, was overwhelmingly in support of the genuineness of the phenomena.

The motives of the *witnesses* are equally evident: they had nothing whatever to gain and everything to lose by their testimony. They were affirming the genuineness and reality of phenomena in

which nine-tenths of humanity disbelieves, and which, if proved and accepted, would upset and destroy cherished and almost universally prevailing ideas in religion, science and "almost every department of human thought and action." The most that could have been expected from the Committee in such circumstances was such a conclusion as that of the London Dialectical Society on the spiritualistic phenomena. But the Theosophical principles and phenomena reach far deeper into the foundations of human consciousness; unlike the spiritualist manifestations and theories, there is no room for reconciliation or compromise between Theosophical teachings and phenomena and the "forces of reaction," the established interests in church and science and human conduct. Bitter as was the opposition to "Darwinism," malevolent as was the antagonism to the spread of spiritualism and to such investigators of it as Professor Crookes, these were as nothing to the fear and hatred inspired by H. P. B., her teachings and her phenomena. In the one case compromise, a middle ground, was possible. In her case it was instinctively recognized by all that no compromise was possible. Hence, the conclusions of the Committee were in fact foregone from the beginning.

In no one thing, perhaps, is the weakness of the S. P. R. investigation more fatally self-betraying than in the motives attributed to H. P. B. to account for the "long-continued combination and deliberate deception instigated and carried out by Madame Blavatsky." That anyone, let alone a woman, should for ten or more years, make endless personal sacrifices of effort, time, money, health, and reputation in three continents, merely to deceive those who trusted her, with no possible benefit to herself; should succeed in so deceiving hundreds of the most intelligent men and women of many races that they were convinced of the reality of her powers, her teachings, her mission as well as her phenomena, only to be unmasked by a boy of twenty-three who, by interviewing some of the witnesses and hearing their stories, is able infallibly to see what they could not see, is able to suspect what they could find no occasion for suspecting, is able to detect a sufficient motive for inspiring H. P. B. to the most monumental career of chicanery in all history—this is what one has to swallow in order to attach a moment's credibility to the elaborate tissue of conjecture and suspicion woven by Mr. Hodgson to off-set the solid weight of testimony that the phenomena were genuine.

"No crime without a motive." What, then, was the motive relied upon by Mr. Hodgson and the Committee to make credible their conclusion that H. P. B. was "one of the most accomplished, ingenious, and interesting imposters in history?"

She was a Russian spy, and her motive was to destroy British rule in India!

It is interesting to observe the successive steps of the Committee's struggle with this question of the possible motives of H. P. B. In the preliminary report the Committee raises the question of

"all the commoner and baser motives to fraud or exaggeration," and states, *"we may say at once that no trustworthy evidence supporting such a view has been brought under our notice."* Next the Committee considers the possibility of "good" motives for bad conduct: *"Now we know, indeed, that the suspicions which the Anglo-Indian authorities at first entertained as to the political objects of the Theosophical Society have been abandoned as groundless."* Next the Committee say, "But we can *imagine* schemes and intentions of a patriotic kind . . . we must be on our guard against men's *highest* instincts quite as much as their lowest."

In the final report Mr. Hodgson goes over the grounds of possible motives: "The question which will now inevitably arise is—what has induced Madame Blavatsky to *live so many laborious days in such a fantastic work of imposture?* . . . I should consider this Report *incomplete* unless I suggest what I myself *believe* to be an *adequate explanation* of her *ten years' toil on behalf of the Theosophical Society."*

Was it egotism? *"A closer knowledge of her character would show such a supposition to be quite untenable."*

Was she a plain, unvarnished fraud? "She is, indeed, *a rare psychological study,* almost as rare as a 'Mahatma'! *She was terrible exceedingly when she expressed her overpowering thought that perhaps her 'twenty years' work might be spoiled through Madame Coulomb."*

Was it religious mania, a morbid yearning for notoriety? "I must confess that the problem of her motives . . . caused me *no little perplexity.* . . . The sordid motive of pecuniary gain would be a solution still less satisfactory than the hypothesis of religious mania. . . . *But even this hypothesis I was unable to adopt,* and reconcile with my understanding of her character."

What, then, *was* the compelling motive that induced the labors of a Hercules, the sacrifices of a Christ, to carry on a career of deception worthy of the Prince of Deceivers himself? *"At last a casual conversation opened my eyes.* . . . I cannot profess myself, after my personal experiences with Madame Blavatsky, to feel much doubt that her *real object has been the furtherance of Russian interests.* . . . *I suggest it here only as a supposition which appears best to cover the known incidents of her career during the past 13 or 14 years."*

H. P. Blavatsky lived and died a martyr, physically, mentally, and in all that men hold dear; she forsook relatives, friends, ease and high social standing, became an expatriate and naturalized citizen of an alien land on the other side of the globe; she founded a Society to which she gave unremitting and unthanked devotion; she wrote "Isis Unveiled," the "Secret Doctrine," the "Voice of the Silence," all of which were proscribed in Russia; she became a veritable Wandering Jew devoted to the propagation of teachings and ideals hateful to the world of "reactionary forces;" she eschewed all concern with political objects of any kind, all attach-

ment to "race, creed, sex, caste, or color," and her life-blood formed and sustained a society sworn to the same abstentions; she lived and she died in poverty, slandered, calumniated, betrayed by followers and foes, misunderstood by all; she never, from 1873 to the day of her death, set foot on Russian soil, an exile from family and country. Why did she do these things? *"In furtherance of Russian interests!"*

THE SPIRIT IN THE BODY*

For Spirit, when invested with matter or *prakriti*, experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul. —Bhagavad-Gita, Chapter XIII.

YOU, yourself have taken a step—not merely in joining the Lodge—but by your own internal determination to know the truth for the sake of the truth. Your real self is by your trend of thought finding a channel for expression, and this will grow. Right thought must precede right speech and right action, as you know. This has been stated in many ways, the most familiar of which is, perhaps, "Seek ye first the kingdom of heaven (which is within you) and all other things will be added unto you."

Do not let conditions which surround you, contrasted with what you can see, weigh upon you. Of course you know that whatever conditions exist were produced by you (so far as they affect you), and whatever conditions are to be, will be in accordance with your own determination. All that is necessary is for each one to do his duty by every duty. None is small or unimportant.

You know, of course, that attachment to things or results, comes by thinking about them. You can have no attachment for a thing you do not think about, neither can you have any dislike for a thing you do not think about. While doing the best you know in every act and present duty, do not attach yourself to any particular form of result. Leave results to the law—they will surely come in accordance with *it*. Having done your duty as you see it, resign all personal interest in the results. Whatever the results, take them as that which your true self really desired.

Surely—for the individual—it is the motive alone that marks the line between black and white. But what is needed in the world, is *knowledge*. Good motive may save the moral character, but it does not ensure those thoughts and deeds which make for the highest good of humanity. Good motive without knowledge makes sorry work sometimes. All down the ages there is a record

*From the letters of Robert Crosbie. Here published for the first time.

of good motive—power and zeal misused—for want of knowledge. Theosophy is the path of knowledge. It was given out in order, among other things, that good motive and wisdom would go hand in hand.

If it is remembered that the purpose of life is to learn and that it is all made up of learning, the ordinary duties of everyday existence are seen to be the means by which we learn many things. "Do thy duty by every duty leaving results to the law." Theosophy was once happily stated to be "sanctified common-sense", and I am glad that you perceive it.

The Theosophical Movement is greater than any society or organization. The latter are but temporal, changing with the nature and understanding of those who constitute them and influence their policies and ideals; they correspond to our physical bodies, whereas the Movement corresponds to the Soul. There are many kinds of bodies, and work has to be done in each in accordance with the possibilities afforded by their nature. Those who pin their faith to *any* body are choosing a transitory guide, a frail support; most of such are those who look for "authority". The human weakness that makes priestly domination possible leads to spiritual darkness in course of time.

The Theosophical Society was founded by Masters as an organization for the promulgation of the Wisdom Religion. That organization has split into fragments. Of course in all the Theosophical societies the message brought by H. P. B. to the Western world is the basis of their existence. The average person makes much of organization, form, method, authority—what-not, and in crystallization of idea, defeats understanding. Thus the attacks, splits, controversies and other follies that have been perpetrated during the history of the Movement in this generation. You must have noticed that all the difficulties that have arisen in the T. S. raged around personalities. There have been no doctrinal differences. This is significant.

The T. S. represents the world. In it, in embryo, are fought the battles of the world. Ignorance, superstition, selfishness, ambition—all are there. There are other dangers menacing such a body as the T. S. besides the "personal-following" one. Sometimes self-appointed conservators of the body arise, with hard and fast conclusions as to men, things and methods. These seek to impose their ideas as the only true ones—in reality endeavoring to make a personal following under the name of a policy—forgetting that no method is the true method; that the true method must be a combination of all methods. All these things are lessons—initiations in occultism—if we read them aright. The T. S. presents such lessons as can be had nowhere else in the world of men.

Into each fragment of the original T. S., there have entered many attracted by the *philosophy*. The right or wrong of the splits did not affect them. In each fragment there must be those who are good and true disciples of Masters. As far as my knowledge

goes I would say that Masters are working in many ways, and through many organizations as well as with individuals. There are no barriers to Their assistance except such as personalities impose upon themselves. Their work is universal; let our view be as much in that direction as possible. So shall we best serve and know.

H. P. Blavatsky was the Messenger from the Great Lodge to the western world. William Q. Judge was a co-founder and co-worker with H. P. B. from the beginning. It is well to remember that H. P. B. and W. Q. J. were not accorded the positions They held through any authority, but through *recognition* of Their knowledge and power. They were *sui generis;* all others are but students. Those who belittle Judge will be found belittling H. P. B. An ancient saying has it: "Accursed by karmic action will find himself he, who spits back in the face of his Teacher." Not an elegant saying, perhaps, to our ideas, but it conveys a fact of most grave import in occultism. "By their fruits ye shall know them."

To those who know H. P. B. and W. Q. J., attacks are worthy of consideration from only one point of view—that they turn the attention of many who would otherwise learn the great truths of Man and of Nature. Theosophists cannot but take the position expressed in the words, "Father, forgive them, for they know not what they do."

DREAM FORMS, AND OTHERS*

F. J. D.—"What is the difference between forms seen in dreams or vision on an astral plane and those seen on a Kâma-Mânasic plane? And which of the two are considered as having the greater objective reality? If Kâma-Mânasic forms accompany Devachanic consciousness, how is this connected with the Higher Ego?"

W. Q. J.—Forms seen in dreams and visions are almost always pictures; those on the Kâma-Mânasic are more often actual forms of that sort of matter. The difference—when existing—is that which there is between a photograph of a form and the form itself. The "forms" of Devachanic consciousness are not objective to us, but are to the being in the Devachanic state of consciousness. As the entity is not free—hence in Devachan—the mind creates for itself all its surroundings in every detail, and also thereby cultivates departments of the nature which could not be cultivated to the same extent elsewhere. The connection with the Higher Ego, as to which F. J. D.'s ideas are vague, is the same connection as in earth-life, only operating by a different channel.

*This answer by Mr. Judge to the question asked was first printed in *The Vahan* of May, 1892. The title used is our own.—EDITORS THEOSOPHY.

TRUE CLAIRVOYANCE*

SINCE the Theosophical Movement took outward expression in 1875, the term *clairvoyance,* or clear seeing, has become familiar to many people. In the latter part of last century and in the early part of this century, many kinds of clairvoyance have been observed and experienced. Clairvoyance had its own peculiar development and facility, the different kinds of clairvoyance having to do with varying degrees of perception of matter where there was no material thing to be seen, and of events at a great distance from where the seer was. Unfortunately, all of these kinds of clairvoyance were limited in their scope; they were but partial clairvoyance. There is, however, a full—a true—clairvoyance.

Societies of psychology and of psychical research have undertaken the task of finding out what the power of clairvoyance may, or may not be, from the basis of brain, or mere physical existence. They seek the necessary causes in effects which themselves have been set in motion by causes which are hidden. Consequently, their researches are limited. Yet, clairvoyance, itself, however followed, points to the fact that there is latent in man the power to see, hear, feel, contact, at any distance whatever; and that power is not limited to any special person, or persons, but is common to all humanity.

There is a true clairvoyance. There is a true school of occultism. There are many false clairvoyants. There are many false schools of occultism. All the false schools go in some particular direction that is attractive to the ordinary human mind—the mind that desires to obtain something for itself, as it believes itself to be. So with the different kinds of clairvoyance—if the desire on the part of one endeavoring to find the power in himself is to obtain something *for* himself, the clairvoyance obtained will never lead him in any true direction. Nothing can give a true understanding of clairvoyance, nor bring to our minds what true clairvoyance may be but a study of the nature of man, of the nature of the world in which he lives, and the nature of the solar system in which that world exists.

The clue to true clairvoyance lies in the septenary nature of man. There are seven distinct planes of consciousness; there are seven distinct states of matter, of which the physical is one. These seven distinct planes of action are the different departments of man's nature, but it is the same *One* who acts in all the different departments. Clairvoyance, then, in any true sense, we would understand to be clear seeing in each and every one of these seven departments of the nature of man. All other partial clairvoyance can bring us no great results, and, certainly, no great knowledge.

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*From the stenographic report of a Talk by Robert Crosbie. Here published for the first time.—EDITORS.

Many are those who have "sat for development", have endeavored to obtain the state that is termed the astral plane, in order to be able to see and hear at a distance. But the greatest danger imaginable lies in that direction. The mere seeing or hearing things does not give any understanding of the nature of those things, and many things to which we may be attracted on that plane are dangerous and poisonous in their nature. The efforts made to reach the astral plane are always by means of passivity, and when we allow ourselves to become passive, any influence whatever outside of the normal physical perceptions may reach us. We are just as much the prey of evil effects as we are open to good effects, but we are not choosers in either direction. Whatever may be in our nature attracts the good or evil or mixed accordingly, but the mere seeing or hearing would of itself give us no knowledge, nor carry us one step on the way of progress. For illustration, say we were transported to the planet Mars. saw the operation of the beings there and heard the sounds made in their speech. If they were different kinds of beings from ourselves we would have no understanding at all of what they were doing. True knowledge and true understanding are gained by the understanding of laws and principles, and in no other way. Just as there is a law which from the very beginning of our being prompted us to advance step by step in development, so there is a law which admits us step by step up the stairs of knowledge. Not one of those steps may be omitted. To attempt to get at the top by springing from the bottom is not possible, for each step depends upon every other—the highest resting upon all the rest, the lowest preceding the highest.

The septenary nature of man is best explained by reference to the three great principles which underlie all life, as well as every religion and every philosophy that ever has been, or ever can be. They may be indicated by the brief terms of God, Law, and Being. As to "God", the ancients have recorded that there is *One Absolute Principle*—Unspeakable, Untranslatable, Undefinable, Infinite, Omnipresent—the Cause, the Sustainer of all that was, is, or ever shall be. The Deity, the Omnipresent can be absent from no point of space and we are inseparable from It. Each one is of That—a ray from and one with that Absolute Principle. The power in us to perceive, to know, to experience—apart from something that is seen, known, or experienced—is the One Self, the One Life, and the One Consciousness, shared by all alike—the Source of every being, the Life of every being, the Power of every being. Behind all perceiving and knowing and experiencing is the One undivided Self. Herein lies the true basis of Brotherhood—the unifying bond for all above man and for all below man—and the real growth into divine life is the increasing realization of the fullness of that Life in each. Acting for and as that Self in every direction, realizing that the Self acts in all and through all, and endeavoring to realize more and more that each one *is* that Self, the fullness of one's own

nature and of other natures comes to be seen, appreciated, understood, and helped.

The second great principle—Law—shows that the universe is a boundless plane, in which occur periodical manifestations. This earth had a beginning; this solar system had a beginning. So, too, they will have an ending, since everything that begins in time ends in time. All earths, solar systems, and beings of every grade have reached their present stage through evolution—that evolution under exact law, inherent in the nature of the beings concerned. All evolution proceeds from beings. It is the force of the beings in action which causes individual and collective results. The law of laws is Karma—the law of action and re-action, of cause and effect, which are the aspects of action, and which can not be separated. All progress goes on under this law in the natural sequence of periods of activity and periods of rest. As after night comes morning again; as after spring, summer, autumn, winter comes spring again; so after birth, youth, manhood, death comes birth again. The process of reincarnation, or coming into a body again, is just as natural as coming into another day which yet is not. This life is; last life was; next life will be. So, as planets or solar systems have their ending will they, and the beings who composed them, have their re-incarnation—a new beginning.

The third fundamental principle points to the fact that there are no beings in the universe but such as have evolved from lower points of perception to greater and greater individualization; that the beings above man have gone through our stage; that there never can be a stoppage of evolution in an infinite universe, of infinite possibilities; that whatever stage of perfection may be reached in any race, on any planet, or in any solar system there are always greater opportunities beyond.

When this solar system began, then, it was merely a continuation of that which had been. In another aggregation, on another planet, beings of every grade, corresponding to our mineral, animal, man, and superman, were working together. That great day of operation ceased; that world stopped so far as any further action was concerned, just as we stop when we cease waking consciousness and go into sleep. Then the dawn of the next day comes. There is an arousal, and operation again. All the beings that had hitherto expressed themselves, that had been indrawn into the primordial state of matter, go forth again on a new basis to further development.

We were self-conscious beings, when this world began, clothed in that primordial state of matter from which all subsequent states have proceeded, and in which the possibilities of change are infinite. Just as our planet, beginning in a state of nebulosity, tends to a concretion, gradually cooling, hardening, and condensing, so every living human being has made for himself concretions of substance, until he has reached this most dense plane, and final concretion in the present physical body. Those stairs down which he has de-

scended are seven in number. That this solar system, this earth and man are septenary in nature is the teaching. Observe the seven notes of the scale, and the seven colors of the spectrum These colors do not "happen", by chance; they are evolutions, differentiations of the one substance. Both sound and color are different rates of vibration caught by the instruments of the ear, the eye, or both. Some think that while we have now only five senses, we are gradually acquiring another sense. What we really have are five organs that give five distinct characteristics of matter. What we shall next arrive at is an understanding of the sixth characteristic of matter, and beyond that is the seventh synthetic sense, which covers all and belongs to the higher planes of being.

Now, then, if we are that being who is the perceiver, the knower, the spirit, Life, Consciousness itself—what would be true clairvoyance? Could that by any possibility be called true clairvoyance which would be looking through fleshly eyes upon a state of matter only a little removed from that of the earth? There are true clairvoyants who not only know what is apparent to everybody, but who see everything that is in a human being, or in any being. In their sight, one can not make a motion of any kind, such a simple motion as moving from one chair to another, without setting every one of his seven senses into action and exhibiting along the line of those seven senses every single qualification and motive he may ever have held. It is within the power of some to know the very hearts of men, to know the very motives that actuate them. In true clairvoyance, the real being is absolutely and unconditionally awake. He is using every one of his instruments with precision and in exact line with each other. He has clear seeing. He reaches down into the motives of man, because he sees *everything*. How can he see? Every center in man, that is, every organ has been evolved under the operation of the laws that govern the solar system. These laws may be known. Every center has its own distinctive color and its own distinctive sound; it also presents a distinctive symbol and form. If, then, one knew the laws of sounds, colors, symbols and form, he could tell just as exactly as we tell the simplest thing, what caused the nature of any motion and the cause that underlay it. From him, deception could not be hid; evil could not be hid; motives could not be hid. Such an acquisition, without any possibility of failure, would be divine—the true clairvoyance.

True clairvoyance is not gained by "sitting for development". One might sit for development ten million years, and in the end be only capable of sitting. This true power is gained by trying to realize our own divine nature, and to *act* as divinity acts; by trying to get all the possessions possible, all power possible, that we may place them at the service of our fellow-men. The power is gained by self-sacrificing service, and in no other way. The divine in us has its fullest expression in self-sacrifice. As man moves along realizing more and more his own nature, working

more and more for the natures of every other, he finds spiritual knowledge springing up spontaneously within him. He seeks nothing for himself. He seeks all power and all knowledge only that he may help others less endowed. Jesus said: "Let him who would be the greatest among you serve the least." And so it has always been in this great work, that those who were the greatest among us served the least, were the humble ones, who sought no preference, no recognition.

Altruism, self-sacrifice, devotion to the highest interests of humanity—is the one password to true clairvoyance. If it could be had in any other way, would not a great many things that have happened been avoided? a great many disasters that have befallen different peoples been avoided? If that knowledge could be bought, would not institutions be despoiled, people robbed, the stock-market exploited, and all sorts of self-advantages gained? But true knowledge is never used for self-advantage; not even for defence. When Jesus was on the cross, they said: "Let him save Himself; let Him come down from the cross. He saved others; Himself He cannot save." Was He powerless to come down? Not at all. They had wreaked their natures upon Him and He suffered it. He could have destroyed them all, if He chose, but He said: "Father, forgive them, for they know not what they do." Nor would those who were able to read the innermost thoughts of a person be "peering about", be endeavoring to discover what others desired to hide. Never would they look where the demand had not been made upon them. They would take each person at his own valuation. If such an one deceived—whatever the deception—they would meet him on his own ground, striving all the time to give him a higher point of view.

There are beings who come into the world from time to time, with no marks of distinction that we, as human beings can recognize, but possessors of a knowledge which we ardently desire to possess. They are never recognized, save by the very few while they are among us, but when they go, that which they have given tells us what they were. By the very character of the teachings of Jesus, we recognize the nature of the being who brought them. So the teachings of Theosophy—a knowledge which is absolutely scientific, covering every department of nature, explaining all that now are mysteries—declare the nature of those beings who brought Theosophy—our Elder Brothers. And They, who have raised themselves out of our ranks, do not leave us in trouble, in darkness, in ignorance. Their desire is that we shall see, understand, know ourselves; that, quickly setting right the ideas which we hold of life, and letting right actions flow from right ideas, we may act as divine beings. However blind, however ignorant, we are not left alone, but are helped just so far as we desire and merit help, and just so far as we, with what we learn, help others who know still less than we. Unselfishness, and that alone, brings us all the gifts there are. As Jesus said: "Seek ye first the kingdom of heaven, and all the rest will be added unto you".

QUESTIONS AND ANSWERS

At the meetings of the United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER XVI.

Q. What is the purpose of this chapter in the book?

A. To acquaint Theosophical students with the explanation and real facts behind commonly known phenomena, and to warn against accepting wrong ideas in regard to them. Every student, either in the life when he first begins the study of this true philosophy, or in a succeeding life, is bound to come in contact with the denizens of the various inner psychic states, and if he has in his mind an understanding of them—a knowledge of their dangers—he is able to pass through them without harm. In "The Voice of the Silence," the *astral* plane is spoken of as the Hall of Learning, of dire probations, where under every flower a serpent lies coiled. All sincere students who know the dangers of the astral plane will never endeavor to break into it by any kind of practice. They will naturally come in contact with the dangers existing there in various directions, but warned, and also protected by their firm desire to benefit others—to learn for the purpose of helping others. Knowledge will spring up spontaneously within the man who proceeds rightly from a sound basis of philosophy. He will have no need to try to break into any plane. Nor would a true teacher ever spur him on to the acquisition of psychic powers.

Q. It is said that one may come to the very threshold of divinity and then fall back. What is meant by that?

A. One might find himself at a certain place where the very power in him would bring about brilliant results by which he would be dazzled. Then he might drift into an exercise of power simply because he possessed it, even with the idea that he would never use it except for good. But so long as there is a selfish thought or a selfish feeling, so long as a feeling of revenge. or only of irritation, can be engendered in him, he will be in danger because the same power that works good will work injury with equal strength.

Q. If the chances of illusion are infinitely greater in the astral world than in waking consciousness, how can we guard ourselves against deceptions?

A. There is only one safe way—by right discrimination, which, moreover, can never be arrived at by going from below upwards. We must act from the highest spiritual part of our nature —from above downwards. The astral form of substance must be guided from the higher plane of being. So, while knowing that there is this illusory realm of nature and why people can and do exhibit powers pertaining to it, what we need to do is to realize more and more the nature of the Real Man, and to work all the time from that basis. Because the highest spiritual basis comprises all, as one grows in his spiritual range of perception the whole universe becomes known; that is, one comes in contact instantaneously with every thing and every being that exists anywhere.

Q. Is not the astral plane merely a reflection of the earth?

A. The word "astral" will some time have to be given up, as it is too general. We can say that the *astral light* is that phase of the whole astral plane which is in direct connection with our earth. There are many different strata of astral substance, and that stratum surrounding the earth is permeated by all the emanations, psychic and physical, which rise from the earth; it also reflects and affects all people on the earth. This astral light corresponds to the atmosphere, which scientists say exists around the earth for forty miles.

Q. What is the danger in psychic phenomena?

A. The danger of ignorance. As we are now constituted and with our present ideas, if we tried to communicate with beings which we could only partially see, whose nature we could not know in the least, we should throw ourselves open to their influence. We have our own work to do in our own place; we have our own sphere of influence within which we are protected and into which extraneous potencies can not break, unless we make an opening for them. For if we do turn our minds and feelings to them, we may open the doors to sub-human entities, or to depraved entities of the astral plane.

Q. Would there be the same objection to attracting elementals?

A. Yes. The statement is made that there are many forms of elemental lives, all with their own natural powers, qualities, modes of action and laws, but there is no explanation given further in regard to their nature, for the reason that once the key is given, the mere thinking about them attracts them to one. So, what would be the use of thinking along these lines? It is just like taking matter into our bodies which is not in any way assimilable; because it does not belong there, it is decidedly detrimental. Such thinking merely serves to keep that kind of action in motion, and to attract those kinds of beings which are not responsible any more than fire or water is responsible. Our thoughts should not be about external things, save in using those things for the best good of all. Much information along these lines is withheld, because if we had it, we would use it only in a harmful or destroying way.

Q. Are there not Buddhic and Manasic elementals?

A. There are lives on every plane. There are *Buddhic* lives, *Manasic* lives, lower *Manasic* lives, psychic, and physical lives— existing in what is known as the substance or matter of those various planes. There is no matter of itself, but always it is the creation of some kind of thought. In our evolution of forms of any plane, we use the lives of those planes and train them along the lines of our thinking.

Q. If we stop thinking of the elementals, what becomes of them?

A. When the coloring or energy that is employed in influencing them dies out and there is no further supply, they then resume their own natural uncolored disposition. The elementals will take any form which the imagination of man creates for them. It is as a man thinks that he makes the images for those lives to operate in and gives them direction. According to his thinking will he create forms of beauty, or forms of an opposite kind—forms constructive or destructive. What is imagination but *thought making a form?* And imagination is the "king faculty," as Mr. Judge says, because all progress of any kind has to be imagined before put into any operation whatever. Imagination is the power to think *practically used.*

Q. If our thinking tends to energize elemental lives would we not weaken the right elementals if we do not think?

A. But we *are* thinking all the time. We can not cease thinking. We are all the time training lives—coloring uncolored lives. If we fail to act in a right direction, of course, we do act in a wrong direction. If we are energizing the *Tamasic* quality, for instance, we are not energizing the *Sattvic* quality.

Q. Then evolution would proceed much faster if we all worked from the same basis of thought?

A. Yes: the separative basis is in opposition to the whole of nature. The trouble is that though we *are* divine, we do not act from the divine nature. We need to understand what we are and what the purpose of life really is. Then, we will get a consensus of imagination, of thinking, and of will. Two wills or three wills, all acting on the same basis, are much stronger together than three separate wills; the more they act on the same basis, the more the power in the acting—in ever increasing ratio.

Q. What is the explanation of the fact that elementals and astral forms may be seen by some and not by others?

A. Simply, that phase of seeing has been developed in some persons and not in others. But that does not mean knowledge; nor, does it mean even a normal development. In fact, it sometimes means an abnormal condition whereby the various principles of the various bodies are disjoined, as is the case with mediums who are subject to epilepsy. When the principles are not co-ordinated, there is no straight seeing on the astral plane; and when there is ignorance of causes on the astral plane, the deductions in words of this plane are generally wrong. True clairvoyance would be the

power of seeing in the *Akasic* light. All our seeing is by reflected light from above upon the below, through the various lower principles.

Q. Can we say that all matter is luminous, in the sense that it casts a light of some kind?

A. There is luminosity to every kind of matter, though it is not apparent to us.

Q. What degree of intelligence is radium considered to be?

A. We might say that radium is nearer the essence of the *spirit* of the elementals than some others. All the metals have some radiant essence in them, but the form of radium, which is very scarce and hard to get, when segregated has the faculty of shining by its own light. There is an incessant stream from the sun of its homogeneity to the homogeneous substance of our earth, of which all the other forms of matter of our earth are productions.

Q. Then metallic elementals are of another class than vegetable or animal substance?

A. They are nearer the *astral* kingdom, in fact. Some strange things may be observed from looking at those forms of matter. For instance, a stone does not burn because there is more fire in it than in wood.

Q. Some scientists claim there is electricity in vegetables?

A. The same essence exactly is to be found in every kingdom. Some forms do not express it as much as some others do, but all are of the same ultimate essence and origin and destiny. It is by getting back to this very root of every form that the Adept is able to understand the laws of its evolution, as well as that of every other kind of matter of a similar degree or grade.

Q. Has not the sun a great deal of the life power?

A. The sun is the life wave of our system, but itself has every principle that man has. So, we benefit more or less from the sun according to the way we think of it. We may sit in the sun and get from it only warmth, but we can take from its higher principles; we can take all that is there. Everything is in the way we think. It is the way we think of a thing that puts the forces in motion.

Q. Does that statement connote with Mr. Judge's to the effect that if he had five hundred men and women devoted to Theosophy, he would change the history of the world?

A. Yes. If there were five hundred honest, sincere, selfless men and women devoted to Theosophy, there would be the power of unity—a dynamic energy—that would move the world. Perhaps we would all like to be of that five hundred, but what hinders us? Simply the ideas that we now hold, according to which our energy is spent largely in a destructive, rather than in a constructive way. When we come to live on a sound constructive basis with the highest ideals, the force will be there, for there is a force in human beings, when cleared of the color of selfishness, that is greater than the force in the sun itself—the force of direct self-conscious intelligence at work.

THE JUDGMENT SEAT

WHO is worthy to sit in the Judgment Seat, to judge his fellow men, whether they be unjust or merciful, fools or knaves, proud or humble, liars or truth-speaking, cowards or brave, wise or ignorant?

"I!" says the Blind Man, who sees no error in himself, but only in his neighbor the fault of uncharity, in his wife the sin of selfishness, in his brother the mark of dishonesty, in his son the sin of sloth.

"I!" says the Deaf Man, who never hears the word of counsel or of wisdom spoken by another, who does not know that there is a hearing where there is none to speak, who never listens for the still small voice within.

"I!" says the Lame Man, who sits moping by the roadside, berating some because they do not move more swiftly, condemning others that they do not take him up and carry him on their shoulders, since this affliction he suffers is nothing of his making, and they should compensate.

But the Wise Man, tenderly smiling, says no word in answer to the question. For he knows that all the faults of all his fellow-men are present in himself, and if they are not flourishing now apace, he has but to water the soil, and warm the seeds with the sun of his soul's directing, to have them bloom again in all their vigor. They are all faults and sins that he has put away long since, when he, too, errant, came to see them for what they are—the millstones of the soul. And so, in him is charity for all the rest, humbleness that he has clear-seeingness, and patience to labor for his younger brothers through all the ages they may need him. He sees their great goal ahead, however much by them it is forgotten. He knows that their motives, both good and bad, are hidden from themselves, and he will not judge nor condemn another's motives. Acts he looks at as they stand, as the sun looks at the sea, and judges by the Law of universal being.

It is but lesser men who judge and condemn their fellows. They praise or blame because to *them* this one or that is pleasing or unpleasant; this act or that brings benefit or loss to *them;* this speech or mannerism is a reproof, or an amendment, to their *own* habitudes. It is pride of self that judges, condemns, and criticises persons. Only when the self is lost in Self does condemnation cease and divine compassion begin.

We are always ready and eager to judge our fellows, but are we ready and eager to judge ourselves? We are always ready to criticise our fellows, but do we subject ourselves to the same unsparing criticism? It is because we must learn to judge our *own* acts, because we must learn to judge our *own* motives, alone, that Life seems to use us so sorely. The shocks and stresses alone are able to burn the knowledge into the imperishable part of our nature; they *force* an impersonality of judgment which shows us ourselves

as we are. To some, in the blinding flash of a moment the judgment comes; with others, a dim glimmering grows slowly into light. And thereafter, we go on, with many slips and forgettings, but never again lost in the maya of self-delusion. There is always the moment of the light to remember, the still small voice to be heard if we will listen. And sooner or later, we have to listen, and from our high Judgment Seat render an honest verdict against all that is dishonest in ourselves.

SPIRITS AND SPIRITUALISM

(Continued from May issue.)

This is not so easy as it may seem in the flush of human prejudice and conceit, so often mistaken for the glory of a fresh enthusiasm. In looking for knowledge, as in seeking advice, few, how few, are those who are not merely seeking confirmation of existing ideas and predilections, rather than the guidance and readjustment that alone can bring the student to real wisdom.

Is the *soi-disant* candidate prepared to endeavor as much as possible to free his mind, while studying or trying to carry out that which is given him, from all the ideas which he may have derived by heredity, from education, from surroundings, or from other teachers? Is he willing to accept Truth wherever it may be found, and to defend it, even looking popular prejudices straight in the face? Is he prepared to *pay the price* which Truth exacts of her neophytes no less than of her custodians—and to begin payment *at once?* Otherwise, he will inevitably fail; however learned he may become he will not gain Wisdom, because he will not provide the *sine qua non* which he alone can furnish to himself, the unvarying condition precedent to the acquisition of Spiritual Knowledge, which is what true Spiritualism is. The student must himself make all his desires lean to, and center upon, the acquisition of spiritual knowledge. No one else can do it for him. Theosophy is not for the mentally lazy or obtuse, for those who would have their thinking and studying done by proxy, who think that such vicarious thought is possible, any more than for the hard-hearted, the selfish, the egoists. For all such the gates of spiritual knowledge are forever closed; let them continue to amuse themselves with their several toys, to worship their several idols, to continue in the pleasant paths of those who would "serve God and honor the King" according to the dictates of their own desires.

But to those who are enough in earnest to put aside the spectacles of the orthodox whether in religion, science or philosophy, and who are ready to study the universe and its mysteries *within themselves* Theosophy is prepared to supply them with an universal erudition which is philosophically synthetic and inclusive, logically unassailable and scientifically verifiable—a teaching which is so all-embracing that no man as no speck—from gods and mortals

down to animals, the blade of grass and atom—can be outside its light. It begins, as all truth must, with the remotest abstractions possible for the mind of man to conceive—for the concrete grows out of and is the manifestation of the abstract; not the reverse. Its primary postulates are self-evident, or they are not evident at all. The student must *see for himself,* step by step, as he proceeds, else he has left the small old path of *knowledge* to flounder in the quicksands of opinion and belief.

What, then, are those fundamental assumptions, those self-evident perceptions, on which Theosophy rests?

The first theorem is that of the *Unity* of all in Nature in its ultimate essence, whatever that Essence may be.

The second is the proposition that the whole order of Nature, so far as it is actually known to us, evinces a progressive march towards *a higher life.* Without any exception whatever the universality of the reign of law in everything and every circumstance proves that there is design in the action of the seemingly blindest forces. Every contact in life forces us to ask the question, Why? The question itself is the innate proof of reason, *i. e., Intelligence,* within and behind every manifestation in Nature, visible and invisible. Turning to ourselves, the living witness, as well as the living inquirer in the midst of Nature and inseparable from her, we see that every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind. As no outward motion or change, when normal, in man's external body can take place unless provoked by an inward impulse, given through one of the three functions named, so with the external or manifested Universe.

The third foundational axiomatic truth of Theosophy is that everything in the Universe, throughout all its kingdoms, is CONSCIOUS: *i. e.,* endowed with a consciousness of its own kind and on its own plane of perception. There is no such thing as either "dead" or "blind" matter, as there is no "blind" or "unconscious" Law, no "empty" or "void" Space anywhere. The Universe is *embodied consciousness.* The whole Kosmos is filled with, is guided, controlled, and animated by almost endless series of Hierarchies of Sentient Beings, all, *all* in "evolution." The very fact that no mind can rest on the idea that anywhere an absolute "void" exists; that no one can conceive of absolute "lawlessness" or can conceive of "law" as self-operative; that no one can imagine any "matter" or "substance" that will not re-act to impressions, or that is in a state of absolute "rest"—the very *fact* that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what is called "unconscious Nature" is in reality an aggregate of forces manipulated by semi-intelligent beings, guided by higher Intelligences, whose collective aggregate constitutes at one and the same time the manifested Universe and its immutable LAW—its Spirit and Soul as well as its Substance.

It is on the acceptance or rejection, primarily, of the theory of the *Unity of all in Nature, in its ultimate Essence,* in the *evolutionary march of the whole of Nature,* in the *Intelligence, be it great or small, everywhere present in Nature,* that must, in the last analysis, rest any philosophical belief in "Spirits" of any kind, whether embodied or disembodied, whether the Spirits of the Dead, or the existence in and around us of Spirits of other kinds. The chief difficulty which prevents the men of our science from believing in divine as well as nature Spirits is their materialism. The main impediment before the "Spiritualist" which hinders him from believing in the same, while yet preserving a blind belief in the "Spirits of the departed" is the general ignorance about the true essence and nature of "Matter." It is on the right comprehension of the primeval evolution of Spirit-Matter and its real essence that the student has to depend for the only sure clue which can guide his studies. And the fundamental postulates of Theosophy, once clearly apprehended, can be counted on to shed an unceasing flood of clear light on all the problems of life—a light that cannot be found in any or all the writings and writers of the West.

It is believed enough and more than enough is contained in this brief paper to afford the inquiring mind food for abundant thought and reflection. It provides the material for preliminary self-clearance from the mass of speculations and beliefs with which we are all afflicted in regard to fundamental verities. Until these are in some measure eradicated by the student's own efforts it would be useless to pursue the subject further. We may then profitably await a subsequent occasion to proceed a step further in our inquiries into the subject of Spirits and Spiritualism.

"BY DOING SERVICE"*

W. P.—"I am very much interested in Theosophy and should like to help the Society. What work can I do?"

W. Q. J.—This is a Theosophical business question. Service is rendered in many different ways: by work in the Branches, by spreading literature, by explaining the doctrines and doing away with misconceptions, by contributing money to be used in the work, by constituting oneself a loyal unit if ability and time be lacking; and chiefly always by acquiring a knowledge of Theosophical doctrines so as to be able to give a clear answer to inquiry. One could also procure some inquiring correspondent and by means of letters answer questions as to Theosophical literature and doctrines. These are all general answers, while the question requires almost a personal examination. Any work that is sincerely done in the Society with good motive and to the best of one's ability is good Theosophical work.

*This answer by Mr. Judge to the question asked was first printed in *The Vahan* of August, 1891. The title used is our own.—EDITORS THEOSOPHY.

ON THE LOOKOUT

THE RHYTHMS OF LIVING THINGS—

An interesting article discussing the great law of periodicity in nature is contributed to *The Scientific Monthly* by Prof. D. Fraser Harris, of Dalhousie University, Halifax, N. S. Prof. Harris refers to the evidences of cyclic law in nature, and more particularly as observed in the human body—in the breathing, the nerves, and especially in the heart. He writes:

> "The rhythmicality of the heart is not conferred on it by the action of nerves or by the pressure of blood or the temperature of the blood, or by any other 'external' condition: its rhythmicality is inherent in it. The rhythm of the heart is of the essence of its life: the microscopic cells of the embryo heart beat with a rhythm as soon as they are perceptible at all, and long before nerves have reached them or any blood has been formed. . . . ."
>
> "The causes of vital rhythms and periodicities are virtually unknown. Physiologists can describe vital rhythmic actions in their own precise language, but that is all."

No more can psychologists give true reasons for what they sometimes call the "return of impressions," nor historians tell us why "history repeats itself." They can only note the facts and call our attention to them. All that can be said by the generality of men is that Nature works that way. The Law of Periodicity has been recognized these thousands of years, and taken advantage of by some men as a means by which they might lift themselves out of the plane of effects to that of causes. Says Krishna in the Bhagavad-Gita (Chapter IX):

> "All this universe is pervaded by me in my invisible form; all things exist in me, but I do not exist in them. Nor are all things in me, behold this my divine mystery: myself causing things to exist and supporting them all but dwelling not in them. Understand that all things are in me even as the mighty air which passes everywhere is in space. O son of Kunti, at the end of a kalpa all things return unto my nature, and then at the beginning of another kalpa I cause them to evolve again. Taking control of my own nature I emanate again and again this whole assemblage of beings, without their will, by the power of the material essence. . . . ."

These statements are a universal expression of the Law of Periodicity, of which Prof. Harris' "rhythms" are a particular expression. Planets, solar systems, aggregates of solar systems, all proceed under this great law, of which our own waking and sleeping, in-breathing and out-breathing, and heart action are examples in small. The periodicity of the minute organisms that Dr. Harris so interestingly describes in some paragraphs of his article is the result of conscious intelligence and action of those organisms, resting in and supported by the man within whose body they operate—just the same as the periodicity of the man himself is the result of his own intelligence and action, resting in and supported by omnipresent Deity. "Karma is the law; reincarnation, or re-embodiment, is the process." And this applies throughout the great ladder of being from the cell to the man whose body is built up of them. What sets the note for the embryonic heart and establishes its rhythm? The discarnate man whose body is in the making, who is connected with the mother-to-be before conception even, and whose character and tendencies engendered in a previous earthly existence bring him to that heredity, environment and embodiment that will permit adjustment of the equilibrium he had disturbed. It was said of old time that man dwells in the heart: that the

heart of man is for him the centre of life spiritual and life physical. Man is not his body: that is merely the house he lives in. But his connection with that body is primarily in and through the heart.

THE MYSTERY OF THE HEART—

In discussing the symbolism of the cross in her *Secret Doctrine* (Vol. II, pp. 587-9, orig. edition) H. P. Blavatsky makes a very significant and suggestive statement in regard to the heart. To quote:

> "But to the follower of the true Eastern archaic Wisdom, to him who worships in spirit nought outside of the Absolute Unity, that ever-pulsating great *Heart* that beats throughout, as in every atom of nature, each such atom contains the germ from which he may raise the Tree of Knowledge, whose fruits give life eternal and not physical alone. . . . He cares little whether it be the seed from which grows the genealogical *Tree of Being,* called the Universe. Nor is it the Three in One, the triple aspect of the seed—its form, colour, and substance—that interests him, but rather the FORCE which directs its growth, the ever mysterious, as the ever unknown . . . . this is the only FORCE that has reality for him, as it is the never-dying breath of life."

And again in discussing the Solar Theory (Vol. I, pp. 590-1) and the causes of sun spots:

> "This 'mystery,' or the origin of the LIFE ESSENCE, Occultism locates in the same centre as the nucleus of *prima materia* (for they are one) of our Solar system.
>
> "*'The Sun is the heart of the Solar World (System) and its brain is hidden behind the (visible) Sun. From thence, sensation is radiated into every nerve-centre of the great body, and the waves of the life-essence flow into each artery and vein. . . . The planets are its limbs and pulses. . . . ' (Commentary.)*"

And further on:

> " . . . there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart—the same as the circulation of the blood in the human body—during the manvantaric solar period, or life; the Sun contracting as rhythmically at every return of it, as the human heart does." . . . .
>
> "Astronomy knows of the fixed cycle of eleven years when the number of solar spots increases, *which is due to the contraction* of the Solar HEART."

She states that "the *visible* Sun" is "only a *window cut into the real* Solar palace and presence, which reflects, however, faithfully the interior work."

In his notes on the Bhagavad-Gita (page 31) William Q. Judge writes:

> "There is in nature a law that operates in every department whether moral or physical, and which may now be called that of undulation and then that of inhibition; while at other times it reappears as vibration, and still again as attraction and repulsion, but all these changes are only apparent because at bottom it is the same. . . . In our own blood circulation we find the blood propelled from the heart, and that nature has provided little valves which will not permit it to return to the heart by the way it came, but by the way provided. Medical and antomical science are not quite sure what it is that causes the blood to pass these valves; whether it is pressure from behind communicated by the heart, or the pressure by atmosphere from without which gently squeezes, as it were, the blood upon its way. But the Occultist does not find himself limited by these empirical deductions. He goes at once to the centre and

declares that the impulse *is* from the heart and that that organ receives its impulse from the great astral heart or the Akasa, which has been said by all mystics to have a double motion, or alternate vibration—the systole and diastole of nature."

A VETERAN EDITOR'S SPIRITUAL COUNSEL—

Writing about himself in *The Unpartizan Review,* New York, Mr. Henry Holt, now eighty years of age, discloses a charming and whimsically shrewd personality under the title "Garrulties of an Octogenerian Editor." Mr. Holt has spent many years as publisher and editor, and writes about himself from the viewpoint of his great age almost as if he were looking at somebody else—though probably nobody else could have done it quite so well. We quote the closing paragraph of his article because of its unusual clarity, and because it is as Theosophical in its suggestion and implications as if Mr. Holt found himself at the close of his eighty useful years an avowed follower of the Ancient Wisdom, with which we must perforce believe he is not at all unfamiliar:

> "Pardon my taking the liberty of saying that you are apt to live longer if, when bedtime comes, you say your prayers. Whether you're a Tibetan with a praying machine, or a Catholic with a rosary, or a Jew groveling before the vindictive tyrant you've set up in your temple, or a Protestant given to the public recitation of monstrous creeds you don't believe, and begging for things you know no begging will ever bring; or whether you're an humble searcher in the new mysteries of energy and soul, and live in a clearer and stronger light than man has before known, the quiet meditative hours of the night are better for communion with the gods than are the jocund hours of the morning. Whatever gods you worship, your beliefs are the bases of your character and conduct, and however feeble and neglected they may be, they are, next to the affections, the best things about you, and the best you have so far been capable of. But you are capable of better, and if, at the close of every day, you will for a few moments meditate over them seriously, and try to bring your soul in sympathy with all the soul there is, your faith will grow, and so will your strength and usefulness and happiness and length of days.

"DARE WE USE THIS POWER?"

Now comes forward Sir Oliver Lodge who says, to quote from an article under the above caption in the May issue of *Popular Science Monthly.* "The time will come when atomic energy will take the place of coal as a source of power." He adds, "I hope that the human race will not discover how to use this energy until it has brains and morality enough to use it properly, because if the discovery is made by the wrong people this planet would be unsafe. A force utterly disproportionate to the present sources of power would be placed at the disposal of the world." It is safe to say that Sir Oliver need not have fear along this line, for within the memory of some now living such a discovery was made, but no one outside the discoverer was able to use this power and he, only to a limited extent. We refer to J. W. Keely. The Masters of the Right Hand Path are in very truth our Elder Brothers, and watch over humanity struggling, seemingly in spite of itself and against its will, upward. Mr. Judge wrote in 1886, "We admit the existence of hidden, powerful forces in nature, and believe that every day greater progress is made toward an understanding of them. The control of these hidden forces is not easily obtained." We think Sir Oliver Lodge and others like him would do well to read what H. P. Blavatsky says about these matters in the first volume of the *Secret Doctrine,* Addenda to Book One, under the heading, "The Coming Force."